

The American Friend

Old Series
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Vol. XXVII No. 1

Humanity Is in the Red

David M. Edwards

Greatest Need for 1939

An Editorial

Church in Focus at Buffalo

Biennial Meeting of Federal Council

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DELEGATION TO GERMANY RETURNS HOME

The delegation consisting of Rufus M. Jones, D. Robert Yarnall, and George A. Walton, which was sent to Germany by the American Friends Service Committee to consider the problems of relief and emigration, sailed from Cherbourg on their return trip December 24. It is expected that they will be in Philadelphia January 1 or 2. They have cabled that they have been most courteously received, but have not thus far indicated the nature of their recommendations. Cables indicate the extreme seriousness and urgency of their emigration problem, and it is hoped that Friends may be able to extend their present limited services in that direction. Further announcement, based on the recommendations of the delegation, will, we hope, be available for publication in the next issue of THE AMERICAN FRIEND.

CLARENCE E. PICKETT.

Dec. 27, 1938.

ROBERT SIMKIN REPORTS WINGS OVER CHENG TU

I have an opportunity of sending this out by Mr. Feng who is leaving today by air for the Madras Conference. We can still send letters by air which is slower and more uncertain than it used to be, but is speedier than ordinary post. A letter from Portland, Maine, dated August 26, arrived yesterday.

Still the war goes on. We wondered whether the loss of Canton and Hankow would lessen the determination of the Chinese to resist. It has been a great shock, but the general opinion seems to be that the war is by no means lost; that China could not expect to be more successful than she has been against the highly mechanized army of Japan. Guerilla warfare is becoming very effective, and the farther the Japanese penetrate into Chinese territory the more difficult will they find the maintenance of the line of communication with their base.

In Chengtu we are still far removed from the areas of greatest fear and suffering, but we did get a taste of what warfare means last Tuesday when seventeen or eighteen Japanese bombers visited Chengtu and bombed the two air fields, killing a few people. Eight of the planes flew nearly over our house, but I did not see them. It was at least half an hour after the first siren sounded and there seemed little indication of the presence of hostile planes, so I was at work in my study; but when the roar of the eight planes grew ever louder I dived for the basement without stopping to look!

We have a good place of refuge compared with most householders, as our house is one of the few which have basements. Therefore all the children on this row, together with their parents if they

happen to be at home when the siren sounds, come to our house as the best place in the neighborhood.

All supplies of foreign origin are soaring in price, but so far as local products go we are much less affected. Chengtu has up to the present been a sort of oasis in the desert of terrible suffering. At first there were few indications that the country was at war; now conscription of middle class and especially coolie manpower is coming more and more into evidence. Including the students and teach-

ers of the various universities which have fled to us for refuge, we number certainly over two thousand. A census including workers and servants would probably show about three thousand on our campus.

If we are bombed (as hundreds of thousands have already been bombed) remember that it will probably be because Americans have furnished Japan with airplanes and with materials to manufacture the bombs.

ROBERT L. SIMKIN.

Chengtu, Nov. 15, 1938.

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WALTER C. WOODWARD

Editor

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Greatest Need for 1939

A RECENT national broadcast consisted of a symposium on the subject, "What Is America's Greatest Need Today?" We could not hear the broadcast but we think we know the answer; it is—a persistent manifestation of creative good will.

There is nothing easy or Pollyannish about good will. One of the hardest things to do is to put one's self in another's place—especially if that place is across a racial, class, creedal or social line. However, the ability to do just this is essential to good will.

What is first required is a will to good will! This means that we must implement our friendly desires and favorable inclinations: implement them with hard-won facts and information illuminated with a fair degree of imagination and sensitiveness to the conditions which they set forth. We may have to begin with a firm determination to be fair and friendly to those to whom we are not eager to be fair and friendly. But this is the beginning and the bulwark of democracy. If honestly carried through, it will almost surely lead to understanding and appreciation, which are the essence of good will.

Deems Taylor, eminent composer and music critic, commentator on the New York Philharmonic symphony programs, concluded his intermission talk on Christmas Sunday with a note as timely as it was appropriate to the day. In expressing a word of Christmas good will to his listeners, who must have numbered hundreds of thousands in this country and Canada, he said in effect: Now I am going further to say a word for which I may be misunderstood and sharply criticized, but I shall say it just the same because I feel that it ought to be said. I extend this feeling of good will to those lands in which are being carried on persecution and barbarities from which I recoil with horror. I cannot bring myself to believe that the people generally in those countries, and even some of the leaders, approve of what is going on. I cannot believe, to be more specific, that the German people who have given us the greatest of the world's music have so changed as to be capable of the inhumanities now being perpetrated. To believe that would be to say that any people, however low they had descended in the moral scale, could still produce through music the divine harmonies of life. And so I say, good will to them as well as to you, my listeners today.

Those were brave words, fitly spoken. They re-

mind us, naturally, of Burke's great dictum, "You cannot indite an entire people." There is involved here a difficult and a delicate distinction. Brutality which violates every instinct of humanity should not be condoned and those responsible for it should be made plainly to feel our repugnance to it. We should be righteously indignant. On this very point, however, a word of discerning caution was voiced at the recent special session of London Yearly Meeting: "Righteous indignation is a great danger to the souls of all but the very righteous." It seems not inapt just here to quote the words of a great Jew: "Let him who is without sin cast the first stone."

In connection with this definite reference to the German people, we quote the following from an editorial, "The Will and the Way to Peace," by Wilbur K. Thomas in the December issue of that excellent and artistic publication, *The American-German Review*:

"Wherever one goes in the United States, one finds people who have parents, brothers, sisters, uncles, aunts, or cousins, living in all the nations of Europe. The ties that bind the peoples of the world together cross almost every square mile of territory in the United States. Therefore, in order to maintain peace and good will at home as well as abroad, definite activities must be undertaken that will lead to a true appreciation of cultural and spiritual values. Unlike the wind which man has not been able to control, the elements which make for happiness and peace among men can be controlled. It resolves itself into a question, not of passive resistance, but of active service. This is a vital question to the Americans of German descent. For more than eight years the Carl Schurz Memorial Foundation has been appealing to men and women of good will in the United States to lay stress upon the common spiritual values of life, and not allow themselves to be degraded by creating ill will toward their fellowmen."

What is said above of one people applies to all peoples. This is being notably set forth week by week in that Sunday broadcast, "Immigrants All—Americans All." To paraphrase a fundamental truth spoken two milleniums ago by one whom we call Master, if we appreciate not these, our brothers in our own country, whom we have seen, how may we appreciate those, in other countries, whom we have not seen? Which means that good will, to be consistent and convincing, must begin at home—and in our own local communities.

If we could only bring such generalizations as this

down from the realm of the abstract and make them concrete in daily living. Sometimes we are appalled and disheartened at the deprecating and even insulting remarks made concerning people of another race or color—remarks made by persons of standing and influence in the community. Sometimes we sharply challenge them—at other times we merely turn away sorrowful. What can we best do to change this unfriendly attitude toward other national and racial groups which is all too prevalent about us? As already indicated, whatever we can do to give authentic infor-

mation and to promote better understanding and increased appreciation, is all to the good. Our primary service, however, is to be rendered in our personal attitudes—in the examples of friendliness and service which we ourselves set before others.

Yes, it is a big task with which the New Year faces us. Stupendous as it may seem, we may meet it in a big way with the earnest prayer, "Create in me a clean heart oh God, and renew a right spirit within me."

Humanity in the Red

By David M. Edwards

IN November I had the privilege of attending in Chicago what was called the National Stewardship Convention. Appearing upon the program were leading Protestants, Catholics, and Jews. The three outstanding addresses, it seemed to me, were those given by Francis B. Sayre, Assistant Secretary of State, by Edgar DeWitt Jones, President of the Federal Council of Churches, and by E. Stanley Jones. As I have gone over my notes and meditated upon the occasion, my appreciation of the significance of the convention has increased. I have come to regard it as a sign of a trend in religious thinking and of the direction in which the activities of church, cathedral and synagogue are going.

The occasion for such a movement is probably the general knowledge of the fact that giving to public welfare has decreased and this in the face of the fact that national income has increased. Since 1932 the income of the people of the United States has increased 77 per cent, or a total of \$3,500,000,000. During the same period, gifts to churches have decreased 19 per cent; to church benevolences 28 per cent; to Community Chests 22 per cent. The comment upon these figures made on the program announcing the convention was, "Thus humanity is in the red."

TOO MUCH PIG PEN PHILOSOPHY

While these decreases in giving have occurred, the concern for the situation is greatly deepened by the fact that expenditures for jewelry have increased 24 per cent; for army and navy, 39 per cent; theater, 41 per cent; tobacco, 43 per cent; automobiles, 188 per cent; whiskey, 100 per cent; beer, 602 per cent; steel production, 275 per cent; radio sets, 220 per cent. In 1935 the American people spent \$4,340,000,000 for recreation, or 8.2 per cent of their entire income. During the same year they spent \$500,000,000 for organized religion, or 1 per cent of their income.

Someone has given considerable thought to an analysis of the philosophies of life upon which various groups of the citizens of the United States proceed. Six of these philosophies have been detected. They are not separated by clearly defined lines but are sufficiently distinct to be catalogued. They may be called philosophies of things, or the attitude of people to the material things of life. Beginning at the lowest, they are: (1) pig pen philosophy, motivated by indulgence; (2) bingo philosophy, motivated by cheap and easy existence; (3) Main Street philosophy, motivated by greed; (4) pagan philosophy, motivated by

self-will; (5) materialistic philosophy, motivated by self-righteousness; (6) the philosophy of stewardship, motivated by the ideal, "Partnership with God."

HOW DID WE GET THIS WAY?

The facts recited above thrust into one's mind the question, "How did this situation come about?" A number of influences enter into an answer. The way in which our government has proceeded for some six years has developed a willingness on the part of the citizens in general to feel relieved that the government is to take care of all charity and look after the interests of under-privileged people. This has encouraged selfishness and put a stop pretty largely to personal giving.

Then, too, the very rich have become exceedingly conservative, made so by lack of confidence in the future. In fact, the lack of confidence on the part of all classes has contributed largely to this situation. Not knowing what the future has in store, people with means have discontinued, or at least suspended giving until a larger measure of certainty is secured. This has affected business operation. Business is conducted on a "hand-to-mouth" basis. Merchants buy in small quantities. This affects factories and also affects the consumer.

The income tax law has also contributed to this. Such a large percentage of income of the very wealthy is taken by the government that business enterprise has been discouraged.

DECREASING CONFIDENCE IN DEMOCRACY

Still further, there is to be seen and sensed across the world a lessening confidence in democratic forms of government. Democracy has been, is now, and always will be relatively inefficient. Observing the contrast between the efficiency of enterprises conducted under the authority of one man or a few, and those enterprises operated on a democratic basis, people have been willing to consign their interests to the former and increasingly to fear the latter.

This trend has been further expedited by social and economic insecurity of vast populations of the world. Social and economic security have been so desired that large groups of people, even whole nations, have been willing to trade their freedom for even a promise of these securities. There follows closely upon the heels of this trend a belief that force is ultimately essential. If one man, or a few men, are to be responsible then they must be given absolute power and this power implemented by armies and navies in national and international relations

and of sanctions and legal privileges in the social and economic relations.

WHERE THE LINE OF DIVISION RUNS

A close scrutiny of the tense situations in the world today, whether it be in the area among nations or in the social and economic realm, reveals the fact that the contest is on between the "haves" and the "have-nots." Great Britain, France, Russia, and the United States possess almost all the essential raw materials for national existence. Germany, Italy and Japan, and lesser nations in which the principle of totalitarianism exists, possess very little of them. Down beneath all other causes for the international tensions today is this situation. This same situation prevails in the economic as well as in social relation. The contest in the economic area is between the privileged and the underprivileged, and in the social area between those who have acquired social preferment, largely on the basis of wealth, and those who have not, because of the lack of wealth.

APPRAISAL OF PERSONALITY THE TEST

The next step in the program of the analysis of this situation is to note that all this has brought about a lessening of confidence in religion. This is mainly so because the emphasis is upon material things in all areas of society. Human personality has been discredited and constantly depreciated.

Applying this to governments, we find that in Italy the State is supreme. The citizen exists for the State. German Nazism differs from Italian Fascism mainly in putting race in place of State but is equally destructive in its attitude toward personality. Russian Communism puts class supreme and completely eliminates personality. Japan puts destiny in the supreme place. All these ideologies destroy human personality, placing it subservient to something material which is supreme.

Religion, on the contrary, considers personality as the thing of supreme value in the universe. Therefore religion in any form clashes with these totalitarian ideologies. Even in the economic and social areas, when wealth and social preferment are placed at the apex of values, human personality is as completely destroyed as it is in the political realm. The Christian religion stands out as the finest illustration of the championship of human personality. The object of Christ's teaching, his actions, and his philosophy (or gospel) was to exalt human personality to the point of highest value. The Sermon on the Mount, the Second Commandment, the Lord's Prayer, all the parables, and all the sayings of Christ are saturated with this point of view.

JESUS THE STARK REALIST

It is well for the Church to pause and ask the question, "Was Christ idealistic or was he realistic?" The world has proceeded yes, even the Church has proceeded as though he were an idealist. We have envisioned some finely conceived state of society which perhaps might eventually, at some far-off day, be realized. Down deep in the heart of everyone who rightly interprets Christ's Gospel there is a profound conviction that he was the starkest realist that ever trod the earth. The abject failure of all other ideas and plans for the benefit and improvement of humanity should have taught us long ago that Christ's plan is the only possible one by which success may be achieved.

In spite of multiple-century failure of force in the form of war and trade barriers to achieve peace among the nations, we continue in increasing tempo to lean upon it. Witness the increase of the expenditure on armaments between the years 1933-1938 from \$4,000,000,000 to \$17,000,-

000,000. There is not one single instance of the achievement of peace by force throughout the past centuries, but innumerable instances of the efficacy of love, brotherly kindness, fair dealings, and conference can be cited; and yet without convincing a single nation.

We have not repeated the Lord's Prayer with a full understanding of the first two words. When we have said, "Our Father", we have meant, "My Father", or at least the outreach of our desires has not been all-inclusive. We have drawn the line at the boundaries of wealth, or social condition, or racial extremities, or national confines, and have not felt a concern for "all the world."

CHRIST EMPHASIZED STEWARDSHIP

There is one of Christ's teachings, however, to which I wish to make special reference, and that is Christ's philosophy of man's relations to things. Certainly Christ emphasized stewardship; that is that man owns nothing himself but is only a custodian of his possessions, whether material or spiritual. The parable of the rich man is probably the best of Christ's teachings on this subject. God said, "Thou fool, this night shall thy soul be required of thee; then where shall these things be?" How far we have followed this ideal is illustrated by the fact that today only 2 per cent of the income of the American people is given to public welfare. The Bible suggests 10 per cent and the government even outdoes the Scripture for it allows those who pay income tax to give 15 per cent.

In 1936, despite an increase of more than 30 per cent (\$4,412,000,000) in declared taxable income over that of the preceding year, the percentage of gifts to charity dropped to the lowest level that it had been since 1925. One objective of the National Stewardship Movement is to raise this level of giving to the unprecedented level of 3 per cent. This will require, if it be accomplished, many new tithers, and multitudes of systematic givers. It will also require that many of those who pay large income taxes take advantage of the government's liberality.

EVANGELISM IS INDIVIDUAL AND SOCIAL

Someone at the conference made the statement that whereas evangelism had been the Church's main emphasis during the past century, stewardship must become the main emphasis for the present century. At first flash, this seems a very excellent statement. The more one thinks of it, however, the more he dissents, unless there be an explanation. Perhaps this explanation can be best stated as follows: There have been two concepts warring for the past century or more. These are the concept of the "individual" and that of "society." The ordinary understanding of evangelism is that it has to do with the salvation of the individual. The present condition in the world, however, makes this only one part of the Christian objective. The smallness of the world, its interrelatedness and its interdependence, bring the social concept alongside the concept of the individual in importance.

Someone has said that if religion ends with the individual it ends, but if it does not begin with the individual it does not begin. One is forced to the conclusion that individual salvation and social salvation are but two phases of one and the same thing. The principal characteristic of social salvation is stewardship; that is, the assumption of responsibility for social welfare on the part of the individual Christian. Stewardship, therefore, becomes the essential characteristic of evangelism in its social aspect.

SELFLESSNESS FOR SELFISHNESS

Selfishness is the origin of all the evils of the present-day civilization; war, race prejudice, poverty, unemployment, the "haves" arrayed against the "have-nots", are all

chargeable to selfishness. The only antidote is selflessness. The essence of selflessness is sharing. Sharing intelligently and scientifically exercised inevitably leads to stewardship in the form of systematic and proportionate giving.

It does not require straining of the point to offer stewardship as a philosophy of life—as the only way to combat totalitarianism and to preserve democracy. In the political realm, selfishness leads invariably and logically to totalitarianism; if this is so, selflessness leads inevitably and logically to democracy.

There are three mutually interdependent things Christianity, democracy, and some form of economic activity that provides for individual initiative and the reward for this initiative. Weaken one of these three and

the others are correspondingly weakened. Destroy one and the others are destroyed. Does one need to argue this point in the presence of what has happened in Italy, Germany, Soviet Russia and Japan? The Church, as custodian of spiritual values, had best give unlimited attention to evangelism in both its individual and social aspects; that is, the salvation of man as a single and separate entity and the salvation of man in his relationships.

Thus the importance of stewardship stands forth in all its significance. Giving is not compulsive; it is not optional; it is inherent in Christianity.

Friends University, Wichita, Kansas.

Mary and Martha

A Study in Contrasts

By Russell E. Rees

ONE of the homes into which Jesus liked to go was that of his friends in Bethany, the home of Martha and her sister Mary and her brother Lazarus. There he found a sympathy and understanding which was a balm to his spirit. It is not strange that there it is recorded, "Jesus wept." Nor is it to be wondered at, that there the greatest of his mighty works is said to have happened.

Imagine the excitement when word came that he was on his way to visit them again. What feverish preparations were made for his coming! And what an anticlimax his visit turned out to be!

Martha was a woman of many good deeds. She had a reputation as the best of hostesses, and the finest of cooks. An invitation to her table was an event long to be remembered. And she gloried in her excellence, and in the appreciation of her guests. For Jesus she had the deepest regard, and in him she had the greatest faith: "If Thou hadst been here my brother had not died!" There was nothing niggardly or narrow in her love for Jesus.

Yet, Jesus turned upon her with a reprimand, almost harsh. Martha was busy preparing for the physical comfort of the Master, but Mary sat at his feet drinking in his wisdom. When Martha could stand it no longer she rushed into the room with, "Master dost Thou not care that Mary hath left me to serve alone?" And Jesus, instead of censuring Mary, turned rather to Martha saying, "Martha, Martha, thou art anxious and troubled about many things; but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her."

Martha was "anxious and troubled." That is the key to her character. No one doubts the necessity of *things*. If the meal had been left to Mary, it would have been a poor thing, no doubt. Jesus was not deprecating the value of good cooks, or good meals. But he was disappointed that his friend had allowed *things* to eclipse all other values. The importance of "serving meals" led her to a display of anger, to broken relations with her sister, to missing the opportunities of a friendship with the Master.

There is food for serious thought here. There must be many Marthas (of both sexes) who love the Lord Jesus, but are depriving themselves of the privileges of fellowship because they are "anxious and troubled about many things." The preacher must continually stand guard here. There are class socials, and committee meetings, and

pastoral calling, and program making, and sermon building, and community service, until he finds himself hard pressed for time. Now where does a preacher borrow time? All too often from "fellowship with the Lord Jesus." The cares of life and the deceitfulness of "getting ahead" crowd out the good seed. "Many things" shoulder out soul-culture, and he finds that although he preaches to others, he himself loses the "one thing."

The preacher is no more susceptible to such temptation than is any one else. The butcher, the baker, the candlestick maker are equally in danger of the disease of secularity. By slow degrees the spiritual side of life is starved until men walk about the earth virile bodies, with poor emaciated souls. One imagines that Jesus would say to them also, "Of what profit is it, to gain the world and lose your soul?"

It was in that sense that Mary had chosen the good part. She had kept tryst with Jesus. Perhaps she was not so hospitable, or so efficient, or so capable, but she had kept the better part of spiritual appetite and friendship with her Master. One is reminded of the story of two steamboats which started up the river from New Orleans to Memphis. They belonged to different companies, and so they began to race. One of the boats was loaded with hams, and someone suggested that by throwing a ham in the firebox a hotter fire would result. They threw in a ham and began to gain; then another, and another. So they won the race. But when they got there, they found that although they came out first, they had burned up their cargo. Are there not people like that! They get ahead, and win the race, in business, in social life, in intellectual achievement, only to discover that they are empty of valuable cargo. "Anxious and troubled," they have forgotten the one thing which can give life tang and flavor.

There is another tragedy almost as bad. Martha was not content to live her own life, judge herself, and allow others the same privilege. She slipped into petty criticism, and allowed herself the luxury of censoriousness. What a breach was opened up in the family that day! Martha had wanted the dinner to be just right. The food was to be well-cooked, the table carefully laid, the meal ready on time. But she overlooked the one thing which can make any meal a success—fellowship and good feeling. Who enjoyed the meal? Surely Martha did not, for she

was flushed with anger and resentment at Mary, and with shame before Jesus. Neither did Mary enjoy it; for she had been bitterly criticized in the presence of a distinguished guest. Neither did Jesus enjoy it, for who could enjoy a meal eaten in the presence of two sisters who were estranged? So the visit which began so auspiciously, ended so dismally. Anger had entered, and fellowship had flown.

One of the elemental lessons of human relations is the tragic consequence of petty criticism. Dale Carnegie has been having a run of popularity of late because he has restated some truths, as old as man. Three of his "rules for making a happy home life" are: Don't, don't nag, don't criticize, and give honest appreciation.

I doubt if Jesus intended to give a blanket endorsement to the actions of Mary. She was probably at fault in shirking her due share of the household duties. But Martha was fussy because Mary was not equally fussy! She could not bear the tranquility of her sister. She could not be pleased unless others were just like herself. If I am not badly mistaken, Jesus would have preferred a poorer roast with a loving household. When will we learn that Jesus was right in insisting that human relations are at the foundation of all goodness? "Though I speak with the tongues of men and of angels, and have not love, I am nothing."

Are we then to believe that Jesus approved quiescence and belittled activity? There is no such evidence. Martha was not wrong because she was busy, but because she allowed her busyness to blind her to all other values. It kept her from friendly fellowship with her Friend. It drove her to an ignoble display of bad temper. It opened a chasm of misunderstanding between herself and her sister. And judged by the consequences, Jesus was right. Mary *had* chosen more wisely. She had found one who could speak to her condition, and she refused to allow the "serving of a meal" to rob her of this better part.

O World, thou chooseth not the better part!
It is not wisdom to be only wise,
And on the inward vision close the eyes,
But it is wisdom to believe the heart.

George Santayana, in "Faith."

The Christian Vocation

By Francis Doan Hole

OUR VOCATION is to seek the kingdom of God. Of avocations there are many, but of vocation's, this one only.

The task of earning one's daily bread, or rather of becoming, through work, worthy of one's daily bread, is a struggle. Likewise the vocation of seeking the kingdom of God is a struggle. It is a struggle of the infinite divine love within us to unite with the infinite divine love beyond us through obstacles which are human and which cling to us and are a part of us as long as we live.

To some, "Seek thou the kingdom of God," is a command which is not altogether welcome, a command which is against their will. "Thou must," it says to them, and they cannot but reply, "I will not." These are also the two voices of the medieval torture chamber, where the instrument of torture thunders forth, "Thou must," and the agonizing subject answers back, "I will not." The same conflict is with us always where duty and obligation, even in the form of lessons assigned by professors, run counter to the will within. For those whose will is not to seek the kingdom of God, the command to do so is irksome, an

instrument of torture, a gentle one, however, against which the "I will not" too easily prevails.

But for those whose wills are to seek the Kingdom, another struggle is in store. This time the will of the soul does not violate a holy command, but rather it is the frailties of human nature and of the human frame which violate the soul's one desire. This struggle, too, may become irksome. Indeed it may take on the semblance of utter cruelty. The lame would run, the near-blind would see. "I will" is stifled by "I cannot." In like manner the spirit of Hamlet broke itself in the vain effort to do what it was not formed to do. We read in a fairy tale of a girl whose ambition is to spin straw into gold to please a king, but the task is beyond her powers. She is spared the agony of the impasse by a spirit, in the shape of a dwarf, who comes from beyond the mountains to spin her straw into gold. But seeking the kingdom of God is not like the miraculous spinning of gold by a dwarf, though it does present the same conflict of "I will" and "I cannot."

The soul is constrained to endure with its desire unfulfilled. It must discipline itself, therefore, to a contentment, to a patience, to a waiting in the presence of God. The struggle is not cruel. It is a gentle combat: "I will"; "I do what I can do"; "I wait upon God for strength to do more." The lame hobble with gladness and the nearblind rejoice at the glimmer. "This much I have. Thy will be done."

This, then, is our vocation: to seek the kingdom of God, though we find it not; yet to seek that which is at once afar off and within us. It is the struggle, experienced with joy and borne with patience, of the infinite divine love within us to unite with the infinite divine love beyond us through obstacles which are human.

Madison, Wisconsin.

It Is Sufficient

By Elihu Grant

CHRISTIANITY has not failed. Like its Master it has been crucified. But crucifixion does not destroy the truth; rather it illumines the truth and the truth makes free, even now. They can but kill the body. This fact is proved by a serene and spiritually minded Jew, or by a high and heavenly minded Moslem philosopher and by many another who is led of God. We believe that all these are more nearly perfect when they acknowledge the way of Christ.

Jesus Christ is the most modern, most livable, most universal of the saviors. You cannot outdate him. He does not, necessarily, furnish a humane person with weapons sufficient for physical defense. Himself, he could not save from physical violence. For some reason, or other, we believe he would not. But, what are all the mysteries compared with the assurance and the most complete victory anyone ever gave us? Study his way. It penetrates the ages. It makes healthy the mind and the heart and it is a lasting prophylactic for both. Under its auspices have flowered and fruited the finest accomplishments of mercy and of science. Its practice of love is the loveliest and is the nearest to perfection even in the clumsy centuries of our recent history since his life on earth. Who ever suffered in Christendom except from counterfeiters and abusers of its glorious freedoms?

Christendom of the Spirit is the one sure haven now for the oppressed spirit of man and has the answer to his confused and straying endeavor. Try a little of it and it helps. Surrender to it and it saves. It is sufficient.

Stamford, Conn.

December 24, 1938.

The Church in Focus at Buffalo

Federal Council's Biennial Marks Growing Interest in Unity

THE Federal Council of Churches of Christ in America passed its thirtieth birthday at the Biennial Meeting held December 6 to 9 in Buffalo, New York. According to its report given at that time, the Council was "created by the direct action of the churches in 1908 and is governed by the official representatives appointed by them." "In the perspective of thirty years, the purpose of the Council, to 'manifest more fully the essential oneness of the churches of America in Jesus Christ as their Divine Lord and Savior', appeals as crucial in every aspect of the Christian movement."

Dr. John A. Mackay of Princeton Theological Seminary, in bringing in the report on "The State of the Church" at the opening session, referred back to a similar report of two years ago, which he stated was a diagnosis of the contemporary religious situation, stressing the despair at the failure of a man-made gospel, the yearning for reality, the growing ethical sensitiveness, and the need for repentance. He declared that events of the past two years have confirmed that diagnosis, and that this year's report would deal with therapy, and that the first prescription was to recapture God and the Gospel, and a living faith. "Dark abysses of unexpected cruelty have been unveiled in the human heart," he said. "We naively trusted in men and idealized human nature and we are now appalled at what man does to his brother man. No hope for mankind can be grounded upon untutored human wisdom or unaided human effort."

FOUR MAJOR ASPECTS OF INTEREST

The sessions were chiefly marked by the interest in a wider and deeper Christian unity. This interest expressed itself in four major ways: (1) the admission of the Syrian Antiochian Orthodox Church of North America into membership—the first of the Greek Catholic group to become officially affiliated with the Council; (2) the enthusiasm for the projected World Council of Churches; (3) a plan by which local and state councils of churches, as the instruments of cooperative unity in local communities, may become affiliated with the Federal Council; (4) concrete projects for united action.

The report on the development of the World Council of Churches showed that eighteen national communions of the United States and Canada have already officially approved the plan, at least in principle. It was pointed out that a complete structure of cooperative Christianity is now being built, beginning in a local council of churches, reaching out

to other communities through a state council, embracing the Nation through the Federal Council and extending around the globe in a World Council of Churches.

FOR NATIONAL CHRISTIAN MISSION

Among the projects of cooperative service through which the spirit of unity is being expressed in action, the University Christian Mission commanded the keenest interest. The presence of students from two of the universities where missions had been held in recent weeks—the University of Illinois and the University of Nebraska—made the interpretation of the missions direct and personal. After the completion of the University Christian Mission in 1939, a new evangelistic undertaking for 1940, to be known as the National Christian Mission, will be launched. The plan provides for an invitation to the Christian forces of other lands to join simultaneously with the Federal Council in a forward movement of evangelism in 1940 so that something like a world-wide movement of evangelistic advance may be possible.

ECONOMIC CONFERENCE REQUESTED

The current international strife stimulated the Council to take a pronounced interest in the Christian witness and strategy in the world situation. A spirited plea by President Albert W. Palmer of the Chicago Theological Seminary, that the churches should focus their attention upon helping to remove the economic causes of war, was followed by a resolution of the Council urging the President of the United States to convene "a world economic conference" and further proposing that, if this should not eventuate, the churches themselves—under plans to be worked out by the Federal Council or the World Council of Churches—should hold an international conference of Christian leaders to study how the churches may best contribute to the amelioration of economic injustices and tensions between nations.

The discussion of the conflict in the Far East disclosed differences of opinion between those who insisted on a government embargo against shipments of war materials to Japan and those who felt such a proposal to be unsound. The statement on which agreement was finally reached urged a voluntary discontinuance of the shipment of war materials to Japan, and proposed that church members and agencies having investments in firms that manufacture war supplies protest against shipments to Japan. Commendation was voiced for those involved in the aircraft industry who had declined during recent months to enter into new contracts for sales to Japan.

RELIEF MEASURES ENDORSED

Enthusiastic endorsement was given to the efforts of the Church Committee for China Relief to care for the suffering civilian Chinese. A moving interpretation of the plight of the Chinese was given by Mr. Harper Sibley, former president of the United States Chamber of Commerce.

An earnest appeal was made to the Federal Council's entire constituency to combat every manifestation of anti-Semitism in our own country and to give support to the movement to aid refugees from Germany. Attention was directed to the fact that, according to the most reliable estimates, approximately half of the potential "non-Aryan" refugees are Christian by religious connection although classified as Jews because of ancestry or intermarriage.

The interest in interracial problems at home found expression in a plea to American Christians of the White race to exercise greater efforts to secure full justice for minority racial groups in America. At an interracial dinner, Rev. Emory Ross, lately returned from an extended trip to Africa, described vividly the issue of race as it comes to acute manifestation in various parts of that continent.

THE CHURCH AND THE ARMY

A spirited discussion arose over the report of the Commission on the Study of the Chaplaincy. While all present realized the great difficulty involved, and realized also that without more unanimity, no change could be made in the present system, there was some determined opposition to the wording of the report. This opposition centered mostly about two sentences: the first, "We cannot admit that this service or its support necessarily carries with it either endorsement of or participation in war," of course could not be accepted by any pacifist who could not identify himself with the war system as a salaried officer of the government army. The flaw in the argument of the report may best be found in the line, "We respectfully urge the chaplains to give constant thought to their full duty to the Christian Church and to *regard the prerogatives of official rank* as altogether subordinate to their privileges as servants of the Church as ministers of the Gospel." It was brought out that the Commission had been content to suggest that only the prerogatives of official rank could be made subservient to the task of the Christian minister; it was not denied that a chaplain's first allegiance had to be to the State. Dr. C. C. Morrison, Editor of the *Christian Century*, spoke force-

fully of the thin, tenuous line along which the State is encroaching upon the prerogatives of the Church even in our country, and warned us of what has been the sequel to such beginnings in Europe. The majority vote was for the acceptance and approval of the report.

READY AGREEMENT ON THESE

Points on which ready agreement was found included a repudiation of gambling in any form under church auspices; and insistence on maintaining the American principle of the separation of Church and State against tendencies to give subsidies from public funds to parochial and private schools; a proposal for preventing the advertising of liquor by radio, billboards, in magazines, and in other ways; an appeal for a better observance of the Lord's Day, and a protest against the bombing of civilians in Spain.

More than at any other meetings the participation of lay leaders in the life and work of the Council was in evidence. Charles P. Taft of Cincinnati made a plea to the ministry to establish closer relationships with the laymen in the

churches. Miss C. M. van Asch van Wijck of Holland spoke on women and the ecumenical movement, interpreting the contribution which women can make through the Church around the world, and Miss Mary E. Woolley and Mrs. Henry Sloane Coffin described the new place which women are coming to have in the Federal Council. As a result of suggestions put forward by Mr. James M. Speers of New York, a recommendation was made to all of the constituent denominations that henceforth in appointing their official representatives upon the Federal Council a substantial proportion of lay members, men and women, be included. The hope was also expressed that "the young people of our churches may be represented in these appointments."

SEMINARS PROVE SUCCESSFUL

The afternoon sessions were devoted to seminars at which more intensive study was given to seven areas of the Church's interest: the Evangelism of the Church, the Worship of the Church, the Pastor and Personal Counselling, the Church and the Family, the Church and Indus-

trial and Social Problems, the Church and Race Relations, the Church and Current World Problems. The holding of these seminars was an experiment carried out this year for the first time and met with great satisfaction. While these informal seminars received less publicity, some of the most important results of the meeting were achieved through them. Panel discussions and symposia on the Rural Church, on the Place of Religion in Education and on Christian Unity rounded out the program of the week.

DR. BUTTRICK MADE PRESIDENT

Dr. George A. Buttrick, minister of the Madison Avenue Presbyterian Church, New York, whose leadership in the National Preaching Mission of 1936 has brought him into touch with church life across the nation, was elected President of the Federal Council for the ensuing biennium, and Dr. John R. Mott, the honored leader in the world-wide movement of Christian missions, who presided over the meeting of the International Council in Madras, India, was made Vice-President.

Crisis Days and After in England

By Frederick B. Sainty

FRIENDS in the United States may be interested in the experiences of an English Friend during and since the crisis.

Residing six miles from Brighton, which is a large seaside resort about sixty miles from London on the English Channel, and attending the meeting in that town, which, like all the South Coast meetings, contains a large proportion of retired elderly Friends, our experiences were modified by our comparatively large distance from industrial centres and proximity to London.

But all over the country the danger from air raids was great and the tension and strain greater than in its history; for no longer would war be waged in foreign lands, but by new and terrible instruments of carnage and destruction in countless numbers, incessantly, over Britain and especially London, with little possibility of defense.

These and similar considerations made every jingo realise what war would mean for him and so no war fever emerged. In addition, the man-in-the street today is internationally minded, and Peace now has its army similar to the Temperance army in the United States which did so much for its people. Peace has become a growing force in the political world, tincturing our Foreign Office policy. The day of the Big Stick being wielded by Britain is over; instead, the attempt is often made to see the other fellow's point of view and act accordingly.

In previous issues, Richard R. Wood of Philadelphia has given us recent observations on the public peace and war pulse in England, including a report of the special session of London Yearly Meeting. We here present a statement from the English viewpoint by Fred B. Sainty, who visited extensively among American Friends some years ago.

The churches too are generally more peace-minded than in 1914 but are yet lamentably weak in pacifism. The politicians remained politicians; and of great significance for the world, Friends remained Friends!

Air raid wardens were appointed, and air raid precautions taken. Children from London were being billeted in rural districts, and many adults were fleeing to the country when agreement was reached by Hitler and Chamberlain.

Even Brighton had its trenches, and all over the land gas masks were served out to all who would receive them. My wife and I decided not to accept them. When the air raid warden called to know why, I asked him in and talked about Christianity. He wanted to know what was the faith of Friends, so an attempt was made to enlighten him. He said his wife would be interested, so he left with Quaker literature and a promise to come to meeting. A gentlemanly fellow, it was a pleasure to meet him. I called on him and his wife with more literature, in-

cluding Elizabeth B. Emmott's "Story of Quakerism," which she read and appreciated. She will come to meeting, and so we have made more friends.

In 1914, no warlike feelings emerged in England until after the sinking of the *Lusitania*, but a very slight carry-over from 1918 began to appear, which led a Methodist woman, so it is alleged, to say that some reminded her of that time when many said, "Here am I! Take him!"

Our First Day meetings were well attended, and were worthy of the occasion. The silences were multiplied indeed, and in them the Friends were conscious of the influx of Divine strength for their needs. The vocal ministry undoubtedly sprang from the understanding love the meetings knew in the silent waiting, and those led to speak were felt to be the human expression of the infinitely deeper Power which had charged them with quiet and calm spirits.

On the day following the Peace, a marriage of two young attenders took place in the meetinghouse and the spoken words voiced the spirit of joy that the Peace had brought them, although we did not then know the price paid by Czechoslovakia. But the general relief was universal, a hope again revived that reconciliation, appeasement, and restoration would pave the way for disarmament and universal brotherhood. I was surprised at the general sense of war's inherent folly and crime, and it seems as if the Gospel of Christ's Peace has made

great headway in the last twenty years in the thought of the people. But according to a pacifist Episcopal clergyman, only two per cent of his brethren are pacifists, and the son of a pacifist Methodist minister told us recently that only seven per cent of the ministers of the nonconformists were pacifists. He claims to know. An attender for about a year, he is shortly applying for membership with Friends. The crisis feeling persisted, and to my surprise the Episcopalians allowed me to hire their hall on Armistice Day for a talk on "The Lessons of the Crisis for the Christian."

During all this time we were going to the Study Group, at the meeting-house, preparing for the Special Yearly Meeting to consider our Peace Testimony in the light of the demands of Fascism, Nazism, Communism and dictatorships, to be held at Friends House, London, over the week-end of November 19 and 20.

As I attended the Special Yearly Meeting in January, 1916, when the Conscription Bill was before Parliament, and the All Friends Conference on Peace in 1920, I looked forward to this Special Yearly Meeting with deep interest and concern.

Much preparatory work was done in the Study Groups all over the Yearly Meeting and by consideration of the problems in *The Friend* with its deeply spiritual articles. And so to Yearly Meeting.

Its start was heralded by an address by Horace G. Alexander on the evening prior to Yearly Meeting, giving the development of the Peace testimony from the rise of the Society.

Following the helpful precedent of the World Conference in 1937, worship and discussion groups preceded the main sessions of what was the largest Yearly Meeting in the history of this Yearly Meeting. Five meetings in succession were held on both days.

Young people were strongly represented, many of whom were new to our membership. Most of the men in middle life were C. O.'s in the war. The Clerk, Wilfrid Littleboy, the Recording Clerk, Stephen Thorne, and many others were in prison for over two years, and some were sentenced to death in France. Also I noted the presence of Harrison Barrow, who with two other Friends was sent to prison for publishing and printing "A Challenge to Militarism," without submission to the censor. They manifested vicarious suffering as the whole Society was responsible. As your readers may know, Friends were the only body which disobeyed the Government's regulation as to publications of any sort being submitted first to the Censor. It was a trial comparable to that of William Penn and William Meade at Newgate.

The Yearly Meeting seriously considered the foundations and implications of its Peace testimony, and I heard no words which marred its wholehearted loyalty

to Christ's way of life. Very many well-known Friends, and others not so well known, who could have contributed ably to the elucidation of the problems nobly held themselves in leash, and made way for the Spirit to use the younger Friends, who, too often were over-eager to speak and sometimes did not appear to realize that if they would keep quiet God would give revelations of his will and wisdom for them all, deeper than they had ever known. But in the main, the times of silence were deeply impressive—sometimes 1500 very earnest Friends were silently waiting together—a truly wonderful experience.

The final minute of the Yearly Meeting was published in the daily newspapers. The next day, a reader of *The Times*, a leading surgeon, wrote to me asking how to join Friends and what was involved in membership for one with a scientific outlook.

Portslade, England.

A STRONG TESTIMONY TO INTERVISITATION

BENJAMIN A. DARLING

A University with eleven thousand students should appeal to any Friends group as a fertile field for development. Such a situation faced the Friends of Puget Sound with the result that another Friends Center has been added to to the list of those rapidly encircling the globe. It has been a little over a year since our Seattle Center was established in the University district, and as we pause and look back over the ground covered in that short period, we know that once more a Quaker concern has borne fruit with the promise of a rich future harvest.

Much of the work during the past year has been devoted to organization and the testing of every avenue of interest, that a broad foundation for service might be laid. At the beginning, the local board in charge of the planning secured the services of Beatrice Shipley of Philadelphia who is the Director in charge of the actual Center activities, and whose efficient devotion to the project has largely assured its success. But perhaps the most out-

MY FATHER—BECAUSE

Just because he is a Father,

I can be sure he will listen sympathetically to my cry of need.

Just because he is a wise Father,

I can trust him to answer the cry in the wisest way.

Just because he is a perfect Father,

I can believe that he must have the best of reasons for sometimes refusing my requests.

DR. G. H. KNIGHT.

standing feature of our first year is the immeasurable help that has come from the visitation of Friends who found themselves in Seattle for many reasons, ranging from mere vacations to business calls of some nature. Let this article be a testimony to intervisitation.

Hardly had the Center concern emerged from its cocoon, when that dashing galaxy of youth from Philadelphia burst upon us. They came at Conference time, when Puget Sound Friends lay aside the routine tasks of a workaday world, and trek to famed Quaker Cove for a week of study and fellowship together: Lewis and Sarah Benson, Joseph and Mildred Silver, Ann Willis and Leonore Goodenow, Robert Clement, Mary (Pep-per) Taylor and George Hardin. Seekers of old truths sometimes forgotten, explorers of new and unbeaten paths, we found in their spiritual energy and constructive goodwill, an inspiration that remains as a stone builded into the body of northwest Quakerism.

While the project was still in the formative stage, we had a visit from Bertram Pickard of the Geneva Center. On his way to the World Conference from the Reed Institute of International Relations, he decided to spend a few days in Seattle relaxing from his labors. He met with our Board and we gleaned many valuable suggestions from Bertram as he recounted his experiences in Geneva. About the same time came Greta Sumpf of Germany, who imparted a fine spirit of understanding. Other German visitors who have meant much to us were Hertha Kraus and her friend Miss Schultz, and Dr. Wilhelm Sollmann who had lectured the year past at Pendle Hill. And it was one Sabbath morning when a young woman arose with a slight German accent and said, "I am one of the children whom Friends fed just after the World War." To some of us old Reconstruction workers, it was like "bread upon the waters returning after many days"—Something tangible that had come down through the years as a testimony that our service had not been in vain.

It has been often said that Seattle is the shortest route to the Orient. We have felt that our Friends Center was after all the logical location to begin a real Friends missionary work among the peoples of the Far East. What more fertile soil in which to plant the truths of Quakerism than in the minds of scores of Oriental students who attend our University? And after all, there is a spiritual oneness in the Oriental mind and the mental conception of a Quaker. Dr. Swun Deh Du convinced us of that as he spoke of Friendly attitudes in his homeland.

From time to time others have come

to contribute to our needs from their own wealth of experience. From New Jersey, the Heritages; from Philadelphia, Caroline Shipley, George Bacon, and Harold Chance. Space forbids writing of all the good deeds these visiting Friends have honored us with.

It is of interest to note the work that younger Friends are doing, either in some phase of Friends service, or with other organizations. Paul Braisted, with the Student Volunteer Movement as its General Secretary has paid us two tremendously valuable visits, giving us time that he could ill afford from his already too crowded schedule. But again, it is the Friendly way to be ever alert to the opportunity for service and the truths that Quakerism holds. Beulah Hart, working with the Student Peace Section of the A. F. S. C. spent several days in our midst. Jenny Calister gave us a brief call; Rebecca Timbres, Dr. Henry Sharman and wife, George and Christie Bird of Indiana; Professor and Mrs. Mills from Illinois, Dr. William O. Mendenhall from Whittier College, who for two years past has been our guest leader at Quaker Cove.

Very recently we were richly rewarded with the presence of Leslie D. Shaffer, and his mother and sister Alice. They met with us in a week-end conference and helped us toward the solution of some problems that always attend the expansion of a group into new work. Leslie, on a well earned vacation, gave us unsparingly of his time and energy during the three days with us. The Shaffers left us stronger in the fundamentals of the work, and with a greater devotion to the importance of our goal.

This panorama as it were, would not be complete did I not speak of those nearer home; in fact those who are really a part of us—our Canadian Friends of Victoria and Vancouver. The quiet and abiding faith of these gentle Quakers has been a bulwark of strength to us of Puget Sound Quarterly Meeting. Their young people, though few in number, have been constant in fellowship and an integral part of our young Friends work. The names of Joe, Phyllis and Margaret Awmack, Joseph and Gertrude Haegert and Margaret Musket and Leta Hoyland can not go unrecorded. Of the older Friends there is not space to write, but Rachel Wedmore of Victoria Meeting, and Harvie Hoyland of Vancouver Meeting, are rare spirits whose counsel we find timely and full of wisdom.

"And He said, How shall we liken the Kingdom of God? It is like a grain of mustard seed; though it be less than all the seeds that are upon the earth, yet when it is sown, groweth up and becometh greater than all the herbs." So shall our Center grow.

CHRISTIAN CHURCH NOT LOSING GROUND

Recent Statistics Appraised and Growth of Friends Checked Against Them

Survey follows survey and questionnaire follows questionnaire as Americans test their reaction to the Church and to religion in this, the twentieth century. Forty-nine and nine tenths per cent out of 9500 queried by one authority replied that religion is losing in America today. Other writers, on the contrary, find a widespread revival of religious concern outside the Church. Both groups assume that the organized Christian Church is losing ground in the United States today. Such, however, is not the conclusion of Dr. H. C. Weber, President of the Association of Statisticians of American Religious Bodies. In the report given in the *Christian Herald* for October, 1938, he lists 59,766,852 members of Christian churches, both Protestant and Catholic. If to these are added 4,081,242 members of Jewish congregations, the total membership in organized religious bodies is 63,848,094 or about 49.36 per cent of the 129,377,000 total population of the United States. Of these, 52,156,226 are listed as thirteen years of age or over; Dr. Weber estimates that these form about 60 per cent of our people, thirteen years of age and up.

These figures by themselves, impressive as they are, would not answer the question whether organized religion is gaining or losing ground. But there are also available figures from a similar survey for 1878, sixty years ago. The *Christian Herald*, printing its first issue in that year, reported the same fear among observers that organized religion had run its course. The figures are felt to be more approximate than in the current survey, but the total of 16,683,293 members of Christian churches out of a population of 47,932,945, or about 34 per cent, offers an interesting comparison with the 49 per cent found in 1937-1938 (or 46 per cent if the Jewish congregations are excluded). Such growth does not suggest a moribund institution.

Nor has the increase been made at the expense of decreased activity in the foreign field. The International Missionary Council prepared a statistical survey of the World Mission of the Christian Church in anticipation of the meeting held in Madras in December. Their figures show the development of Protestant world missions between 1903 and 1938 and reveal a heartening increase in all fields. Most impressive is the growth of the younger churches which have been established in the mission fields. While the membership of the Protestant

churches in the United States increased 256 per cent between 1878 and 1938, the number of native communicants in the national churches increased 390 per cent between 1903 and 1938. It should be remarked that in some fields even this great rate of increase did not equal the natural rate of increase of the population. While the foreign staff sent to the fields increased only 91 per cent during these years, the native staff increased 195 per cent. It will be seen that the emphasis in the twenty-five years has been on the improvement of existing stations rather than on the establishment of new ones when the small increase of 32 per cent in the number of residence stations is compared with an increase of 128 per cent in the elementary schools maintained. Again native interest surpasses foreign participation, for the enrollment in such schools has increased 177 per cent.

Who can claim, in the face of such figures, that the Christian Church is dying or has become a passive institution, unable to face the problems of modern life?

Without placing too much emphasis on statistics and surveys, Friends might be interested to compare their progress during these same years. Dr. Weber in his table gives an estimated membership of 60,000 for Friends in 1878 and of 105,917 in 1938, or an increase of 76.53 per cent, as compared with an increase of 170 per cent in the total population of the United States during the same years.

Organized mission work was begun late by the Friends; it was not until 1865 that the first Friends' Missionary Society was organized in London. Stanley Pumphrey, writing in 1879 and dealing with both English and American work, lists 31 foreign workers and 291 native staff workers in four fields: Madagascar, India, Syria and Palestine combined, and Mexico. He gives 3,348 members of the meetings in three fields, but does not state the number who were members in Syria. "The Interpretative Statistical Survey of the World Mission of the Christian Church" lists ten organizations of Friends which are working in thirteen fields in 1938. The combined staff consists of 153 foreign workers and 984 national workers, and the communicants are given as 27,369. Even if a generous estimate of 200 members should be allowed the Syrian meetings from the 200 to 250 who are reported as attending in 1878, the increase in membership in the younger churches of the Friends between 1878 and 1938 is 671 per cent. A similar rate of increase in the membership in the home churches in the United States would have given a membership in Friends meetings of 402,600.

DOROTHY HEIRONIMUS.

Richmond, Indiana.

Too many Christians are rendering unto Caesar the things that are God's.

HOW MEET UNCERTAINTIES OF THE NEW YEAR?

BY THE RT. REV. JAMES E. FREEMAN, D.D.
Bishop of Washington

On this first day of the New Year I see upon my desk two diaries. The first one contains the record of the events, happenings and incidents of the past year. It is the completed record of a whole year of life. Its story is written with finality. It cannot be changed or altered. As I scan its pages I find myself somewhat bewildered by the variety and diversity of the incidents it records and as I file it away for future reference, I am made to wonder what part it will play in the ultimate summing-up of the record of life.

Near at hand is the open diary of a new year with pages blank, save for those hours and days that have already been mortgaged. How common a practice it is to live in the future! This new diary makes me reflective. It has about it an element of mystery, and at the head of each page stands a conspicuous interrogation mark. It seems to ask the question, and it is a pertinent and pressing one: "What kind of a year will these pages record?"

Every New Year's Day is bound to make us reflective and more particularly so if it indicates that the years have been many. Every man and woman standing on the threshold of this New Year must be impressed by the confusions and uncertainties of life. We are looking out upon a different kind of world, a world that is full of interrogations, with weighty problems to be solved. It is doubtless true that many are moved by fears and misgivings, and in such a state of mind they are casting about for some word of hope and assurance.

There is such a word that seems peculiarly pertinent and that has in it the note of assurance that the world sorely needs. It is the word spoken to an ancient people in the day of their confusion. It is recorded in the prophecy of Isaiah: "I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee."

It is like a father speaking to his frightened child and saying: "Put your hand in mine and have no fear, for I will help you." To renew a lost confidence, to restore again that trust and repose that fortify life against the happenings of the future, is like underwriting it, giving it courage to face the events, the fortunes and misfortunes of unknown days. Certainly nothing is so urgently needed as this today.

We have experimented with every plan and device that human genius can fashion; we have through our cunning created mechanisms and agencies that we thought were sufficient to guarantee us against misfortunes and disasters. It was this conception of man's sufficiency that

made him less conscious of the need of God in all human concerns. We have had a rude awakening from this conceit these recent years. The tragic events in many places, the revival of old forms of bigotry and intolerance, the severed ties of racial and international good will, these together with the breakdown of material values, have not only sobered us, they have bewildered and frightened us. This very condition is compelling us to turn to the one unfailing source of power and security, namely, to God.

As a people we can make no better resolve as we cross the threshold of this New Year than that we will in our family, our social and our industrial life, give God his rightful place.

THE TESTIFYING RAINBOW

There is no gentler reminder of God's presence than to behold a rainbow shining in its sevenfold refracted glory of perfect light, even in the midst of the storm. Some years ago I happened to be in Keene, New Hampshire. It was September. On a Saturday afternoon, a friend drove me around that beautiful drive to the north of the city. As we turned back toward the city some five miles away, we suddenly beheld a most perfect rainbow. To the west of us rain was falling, to the east of us the rainbow shone with its seven colors. One end of the rainbow rested in scintillating glory upon Mount Monadnock, fifteen miles away. The mountain itself was clothed in purple splendor. It was a royal sight. The rainbow arched its perfect

CHOOSE FAITH

Choose faith as your companion
When you prepare to meet
With God in conversation.
Ask faith to take a seat
Within the conference chamber,
For God expects it there—
Without it's supporting presence
Ineffectual is your prayer.

Put faith beneath your sorrow
And it becomes a song.
Faith builds for you a barrier
Around your heart, that wrong
And doubt may never enter,
But God alone may go
Where faith the trusty sentinel
Is pacing to and fro.

Let faith lift from your pathway
The obstacles which rise.
Your will to faith surrender
For it is strong and wise.
Reach unto God believing
That all good things come true.
Put faith beneath your living
And God will live in you.

ERNA E. HOEFS.

Portland, Oregon.

PARABLE OF THE TREES AND THE STORM

BY PELEAS THE PERIPATETIC

Now there were two spruces that grew in the lot hard by the sanctuary. And the trees were exceeding high and beautiful after their kind. Moreover, they had withstood the storms of autumn and the gales of winter, and whatsoever the elements would do unto them.

Now it came to pass that there arose an exceeding great wind. Such a wind had not been felt within the memory of the eldest of the sons of men. And the wind uprooted one of the great trees, and it fell over against the sanctuary as for support. And the wind blew yet more, and the second great tree was uprooted, and it was laid not ungently against the breast of Mother Earth, from which it had drawn its sustenance. Then was the tree that had rested against the sanctuary blown to the ground to rest beside its fellow. And though it had fallen, yet did its boughs keep billowing like the fluttering of a bird whose head has been severed from its body.

There were also divers other trees that were brought low, some being uprooted with huge portions of soil, and other some were midway snapped asunder. Then was there such a sight as had not been seen, and such a one as would not have been believed had it been pictured aforetime.

But some there were that stood upright. They were bent before the blast, but they could not be uprooted nor broken.

And I would say unto the sons of men that they are like unto trees and it behooves them to be well rooted in the great and eternal verities, and to be toughened in their fiber by resistance to evil and against the day of adversity. For they know not when the day shall dawn when they shall be tried as they never shall have been tried before. "And let him that thinketh he standeth take heed lest he fall."

Acton, Massachusetts.

G. W. D.

bow above us in the heavens, and rested its other end in the clean-swept road just a quarter of a mile from us. Instinctively we stopped the car, stepped out upon the roadway, uncovered our heads, and worshiped. We found ourselves saying with whispered breath: "Holy, holy, holy, Lord God Almighty! Heaven and earth are full of thee! Heaven and earth are praising thee, Lord God of Hosts!" And what we had done, others had done, for up and down the roadway other cars had stopped and other pilgrims on life's way had stepped out into the presence of the Eternal.—
DR. J. C. MASSEE, in *Christian Century Pulpit*.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

BACK TO THE SON'S FATHER

Editor, THE AMERICAN FRIEND:

I have just run into the following true words of a very dear friend: "Gratitude to Christ is the basal principle of a Christian career." I say, true words. Let me try to make them truer words. Please let me add that back of Christ is God. He deserves gratitude too.

A couple of weeks ago I heard the first part of a sermon over a nation wide radio network. The preacher spoke on "The Heart of The Gospel." He began thus (substantially): "We like the New Testament better than the Old Testament. We like the Gospels better than the Epistles. We like the Gospel by John better than the other three. What in John do we like best? You all will answer together. I know what you will say." Then he quoted (Note exactly how he started): "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have eternal life."

He did as most people do, and as most teachers do when they use this verse. What then did he do? He talked about Calvary. He jumped from John, chapter 3, to John, chapter 19. (I then turned off the radio and decided to write about paying attention to the context.) Isn't it about time to quit this text isolation practice? Why not get the full meaning of what the Bible says by observing carefully what it says and the way it says it?

The fifteenth verse answers the question (the second "how" of Nicodemus) of questions. In it we have the picture. The 16th verse explains how the picture came to be. If the preacher had gone back to verse 15 before going to Calvary it would not have grieved me so. Please teach verses 15 and 16 together and in their setting.

I proceed no further for I want what I have written to be a challenge to common sense method in study of the Bible in order that one may really get the real uncommon (i. e. super-common) meaning of the Word of Life. Give life a chance. Soft pedal on logic. Give the objective a turn. Ease up on the subjective. Deal with graphs-theography.

Back to Christ! Yes. Back to God through Christ also! Further, we never really get to Christ if we do not in him get to the God of Christ. I'll never forget a statement of Andrew Murray: "A

great many people get to Jesus who never get to God."

If you do not understand what I mean, write me please and I'll try to explain. Let us study origins of Christianity in the Old Testament where we get our Christian theology so that we may get somewhere with our Christology which we find in the New Testament, to say nothing of our pneumatology which is in both Old and New, everywhere and in everything. For "In Him we live and move and have our being." No, I am not a pantheist. I am a Christian and stand for the whole Bible as a whole.

I trust that Madras will adopt the slogan: The Christian's God is the God of Abraham, of David, and the Prophets; and of Jesus Christ, his only Son our Lord and Saviour. The Apostles' Creed starts well. Glory be to God. "The grace of the Lord Jesus Christ, and the love of God and the communion of the Holy Spirit be with you all."

WILBERT W. WHITE.

Columbiana - on - Lake George, Silver Bay, New York.

CLERKS OF BUSINESS MEETINGS MAY WELL PONDER THIS

Editor, THE AMERICAN FRIEND:

Being devoted as I am to the Friends way of conducting their meeting for business, I want to offer what is to me a noble statement of the early conception of the duties of a Monthly Meeting clerk. This gem is from the fertile pen of the late Wilson S. Doan in his splendid little book, "Bush River." Those who have the book will find it on pages ninety-seven and ninety-eight and will want to read what precedes and what follows the paragraph:

"The clerk was not appointed to take the sense of the meeting by ballot or by vote. A machine can add votes, a child can count ballots, but it was his duty to weigh the sense of the meeting, not to count it. Herein is the very heart of the democracy of the Society of Friends. Majorities may become arbitrary. Majorities may control without knowledge, reason or judgment. He is a poor juror whose decision is made by counting witness pro and con. In the courts the solemn obligation of the juror is to weigh evidence, and not to count it. Jurors are instructed not to determine the preponderance of testimony by numbers upon the one side or upon the other, but to weigh the evidence and take

into consideration the knowledge, and the opportunity for knowledge of the witness, and his ability to see and know and comprehend the matters about which he testifies. These are the scales in which, in our courts, the rights of property, the rights of human life and liberty are weighed. The clerk of a meeting of Friends is not a mere moderator, but he is charged with the solemn obligation of weighing the expressions of the members of the meeting, and, like the juror in the box, he must take into account the spiritual and moral weight of the Friends expressing their views. He must take into account the experience and the opportunity of the Friend speaking to know, and his ability to understand that of which he is speaking. He must understand something of the deep motives of the soul of those who speak, he needs to know of their devotion to their fellow men, to their meeting, their family, and their God."

J. EDGAR WILLIAMS.

Detroit, Michigan.

GREATER THAN ARMED FORCE

Editor, THE AMERICAN FRIEND:

In these times of unrest, uncertainty, or anxiety, we are inclined to wonder just what is coming next, or what to expect in the future.

History teaches us that people have passed through many critical and serious periods, sometimes with victory and sometimes in defeat.

We wonder why all the suffering, waste of property and life in Central Europe, Spain and China. If selfishness were laid aside and fair play and justice to all were in vogue would this chaotic condition be necessary?

But how can this be accomplished? A big question of course. Do we not have statesmen in the world big enough, broad minded enough to manage affairs in this world that God has given us?

Nations have fallen when they have left God out of their thinking. Our Nation was founded and established on everlasting truths of right and justice to all.

If all the Christians in America and the world would pray for Hitler, and others like him, that justice and right might prevail, what would be the result? Is there not a greater power than armed force? Is it right for us to furnish war materials for others to slaughter and maim innocent people, possibly our own nationals abroad? Is our own country free from guilt?

Roger Babson, the famous economist, is quoted as saying: "A general failure to keep the Sabbath Holy is the chief cause of America's economic and social ills."

D. R. MARLING.

Whittier, California.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana



CHARLES OSBORN IN THE ANTI-SLAVERY GOVERNMENT

BY RUTH ANNA KETRING

The Ohio State Archaeological and Historical Society, 95 p. \$2.00

Many factors combine to make this book, a publication of the Society of which Harlow Lindley is Secretary, Editor, and Librarian, of interest to readers of THE AMERICAN FRIEND.

It is a biographical sketch of a well known Friend, whose activities in a field traditionally dominated by Quaker leadership—that of the anti-slavery movement—not only won for him the praise—and censure—of his contemporaries both within and without his own religious group, but also gave him place with those whom history was later to recognize as chief protagonists of the movement for freedom for the slave.

More particularly, it is Charles Osborn who is popularly credited with being the first editor to advocate in the columns of his paper, the *Philanthropist*, immediate and unconditional emancipation. Such a claim, says the author, is “decidedly exaggerated.” And she continues:

“Careful examination of a complete file of the *Philanthropist* reveals nothing to substantiate such a decided assertion. The paper consists of two volumes, each containing twenty-six numbers. In these two volumes there is a total of seventy-five articles on slavery. Of these six are verse and twenty-five are short notices, anecdotes, and stories. Of the articles dealing with colonization and emancipation, by far the greater proportion are not in accord with the ideas usually attributed to Osborn, while gradual emancipation is distinctly mentioned and discussed in a number of instances.”

In further analysis, Dr. Ketring shows that of these seventy-five articles respecting slavery, not more than half a dozen can be attributed to Osborn's own pen.

Shorn thus of his chief distinction, what remains of Osborn's reputation as one of the foremost leaders in the anti-slavery movement? This is the author's judgment: he is of importance because he and his paper, the *Philanthropist*, were the “first impulse in a long train of anti-slavery activity.” As for his paper, its greatest claim to distinction lies in the vigor with which it opposed the American Colonization Society at a time when that well intentioned organization was being accorded almost general support. That Society, however,

Osborn condemned on many counts, but chiefly for its impracticability, and his views were later to be shared by many of his one-time detractors.

While his most advanced thought in the cause of anti-slavery was probably that set forth by him in the *Philanthropist*, his most advanced action was doubtless that taken in connection with his organization of manumission societies in Tennessee and North Carolina in the days preceding his removal to Ohio, a work which gave him primacy over many other anti-slavery leaders who were later to surpass him in originality of thought and effectiveness of procedure.

In conclusion then, the author says: “Osborn's importance thus hangs less on the originality of his work, and more on the influence which he exerted within the Society of Friends—for his influence was confined largely to that organization.” But within those narrow confines it had great weight, and no one knows how far flung may have been its carry-over. The only portion of his life of which we know much is that of his public ministry, told of in his “Journal of His Travels and Labors in the Ministry,” but what was the cumulative effect of his labors of over thirty years among the Quakers of frontier America, preaching and practicing his “testimony” against slavery, we can only conjecture.

Osborn was one of the few men to participate in the early, moderate anti-slavery movement in the South as well as in the spirited onslaughts of the northern abolitionists. Born of Quaker parents in the backwoods of North Carolina in 1775, he migrated at nineteen with his family to Tennessee, where he was “called” to the ministry. It was this frontier country which served as base for the first of his “visitations” among Friends which were to take him eventually through the length and breadth of American Quakerdom and even into England and Ireland. Here, too, began his association with the Manumission Societies of Tennessee and North Carolina, for whose organization he was largely responsible.

In 1816, at his earnest behest, his wife moved their family to Mount Pleasant, in Jefferson County, Ohio, and it was to that new home that Osborn returned after six months' sojourn in the East. Here he lived, busily engaged with the production of the *Philanthropist*, until 1819, when he again moved, this time to Wayne County, Indiana, settling within the limits of New Garden

Monthly Meeting. In this State, except for a three year interval (1827-1830) when he again resided in Ohio, and a brief stay in Michigan, he maintained his home in the Hoosier State, where he died late in the year 1850.

To that last period belongs one of the most interesting sections (at least to Friends) of this book: the account of the events which led to and followed after the formation of Indiana Yearly Meeting of Anti-Slavery Friends, with which organization Osborn was actively and prominently identified.

It is a colorful chapter in Quaker history, taking its start from the growing dissatisfaction felt by radicals everywhere with the lukewarm conservatism of the general Quaker attitude, which elected to maintain a purely “religious testimony” against slavery while looking askance at the fanaticism of the abolitionists. In most Yearly Meetings the radicals were too few to cause much trouble, but in Indiana they were numerous and vociferous, and led by such stalwarts as Osborn, Levi Coffin, Benjamin Stanton, and Henry H. Way, they pressed the Yearly Meeting to speak out boldly in favor of anti-slavery. This the Meeting refused to do. Instead it took measures which served to drive the opposing factions further apart: issuing a series of “Advices” warning Friends not to join secular anti-slavery societies or to have their “subversive” and “pernicious” literature in their homes; forbidding the opening of Friends' meeting-houses to abolition lectures; and finally, in 1842, urging Friends to be “weighty and deliberate in making appointments to any of the important stations or committees in society, so that faithful and trusty Friends may be chosen: and we believe that those who have distinguished themselves by opposition or disregard to the advice and travail of the body, are manifestly unsuitable for important services in it.”

Following this last pronouncement, eight members of the Meeting for suffering (including Osborn) were reported disqualified for service and membership in that body, the obvious reason for their removal being their leadership in the anti-slavery movement. When this action was protested as contrary to Discipline, the anti-slavery Friends were ordered from the meetinghouse. The following day they assembled at Newport (now Fountain City) where they agreed to remain firm in their stand against slavery and to hold local conferences to promote harmony.

A further cause of dissension was the visit of Henry Clay to Richmond, where he received and parried a petition asking him to emancipate his slaves, and where in the company of Elijah Coffin he attended Friends meeting for worship. According to contemporary report,

Friends quite humbled themselves to the visiting Southerner, and in consequent the antagonism of the anti-slavery group was increased.

Early in 1843 the radicals again met at Newport, and this time organized themselves into a separate Yearly Meeting, Indiana Yearly Meeting of Anti-Slavery Friends. Then followed a long period of controversy, with both sides airing their grievances in bitter documents. In the end, the Anti-Slavery Friends found themselves isolated; their Yearly Meeting was never officially recognized by any other Yearly Meeting, and the findings of the English Mission (if that feeble group can be said to have evolved anything as definite as findings) which visited Indiana in 1845 in the interest of harmony were against them. But they preserved their identity as a separate Yearly Meeting until 1857, and reunion, when effected, came with no acknowledgment or retraction on either side.

These later developments carry the story well beyond the life span of Osborn, but they are pertinent to any discussion of his work since Indiana Yearly Meeting of Anti-Slavery Friends was in large measure his handiwork.

Dr. Ketring is to be commended for the able manner in which she has assembled and evaluated her materials. Her presentation of the subject is cool and detached, and her analysis of his work dispassionate and critical. That the book lacks verve and the portrayal of Osborn liveliness is perhaps to be attributed as much to the paucity of reliable source materials as to her rather uninspired style of writing.

All the details of a scholarly presentation have been well attended to: the index is full and usable, the bibliographical note well ordered and complete, and the footnote addenda correctly cited.

LOIS R. HIESTAND.

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PLAN FOR MARRIAGE

By JOSEPH K. FOLSOM, *Editor*

Harper and Bros. 1938. 305 pp., \$3.00

Probably in no place is such splendid work in education for marriage and homemaking being done as in our colleges and universities. "Plan For Marriage" is the outgrowth of such a course given at Vassar College. Vassar's plan for the course is similar to that of several other progressive schools in that a number of specialists in the various aspects of marriage cooperate in the presentation. This book is written by seven of these instructors. Although the co-operative approach in the classroom has its difficulties which are well known, this book achieves a remarkable unity of outlook and philosophy.

In the foreword, written by the Presi-

dent of Vassar, Doctor Henry Noble MacCracken, there is this statement: "My wife and I have read the manuscript of this volume over together, and more than once we have said that we wished we could have read it thirty-five years ago." This statement from one of the older generation is sufficient explanation for the interest of the younger generation in this important matter.

The editor of the book is one of the leaders in the current movement for an intelligent and considered approach to marriage and homemaking. Under his direction the book takes a realistic form. The information given is sound and seasoned. The writers, three men and four women, as the biographical sketches show, are not mere theorists. Six are married. Five of them are parents.

The following chapter titles will give some idea of the contents of the book: "Romance and Realism in Love and Marriage," by Mary Shattuck Fisher; "Finding a Mate in Modern Society," by J. K. Folsom; "The Anatomy and Physiology of Reproduction," by Ruth E. Conklin; "The Philosophy of the Budget," by Gladys B. Jones; "Modern Parenthood," by Mrs. Fisher; "Family Life and Religion," by J. Howard Howson.

"Plan For Marriage" is written for mature and thoughtful young people of college age. However, parents of young people will also profit greatly from it. The book will easily take its place in the forefront of texts in this field and as a book of reference.

CECIL E. HAWORTH.

High Point, N. C.

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ARNOLD'S SUNDAY SCHOOL LESSON COMMENTARY

DR. B. L. OLMSTEAD, *Editor*

Light and Life Press, Price \$1.00.

The 1939 Uniform Sunday School Lessons are each treated in this the Forty-fifth Volume. Dr. B. L. Olmstead of Winona Lake, Indiana, is the author. There are maps, blackboard exercises, applications, illustrations and sidelights, besides the verse by verse comments for each lesson. Then there are helps for Senior, Intermediate, Junior, and Primary classes, in addition to the helps for Adults. The biblical materials are treated from a conservative and evangelical viewpoint.—E. H. S.

✱

TOWARD UNDERSTANDING ADULTS

By EARL F. ZEIGLER

Westminster Press

75 cents

Here is a significant book for pastors, teachers of adult Bible classes, and all other leaders of adult work in the church. Mr. Zeigler is director of adult Christian education in the Presbyterian Church, and is also dean of the Presbyterian Col-

lege of Christian Education, of Chicago.

The book is written simply and interestingly. It is brief enough for any one to find time to read; it is cheap enough for most any one to buy; it is valuable enough for any one to read. It is written to help us to better understand adults, and to do a more effective piece of work with them.

One chapter deals with, What Ails Our Adults?, another with, Classifying Adults. There are successive chapters on Where Adults Live, What Adults Want to Know, How Adults Learn, Meeting Adults Half Way, Organizations as Educators, Eleven O'clock Sunday Morning, The Church Program for Adults, etc. Possibly the most significant chapter is on Creative Leadership. Here is a discussion that will stir and stimulate adult leaders to a more vital creative service to adults. Pastor, get this book, read it, digest it; it will pay you well.

JAMES R. FURBAY.

Marion, Indiana.

TRY THIS MATERIAL FOR FAMILY WORSHIP

Beginning in the January 7 issue of the *Penn Weekly*, the Department of Christian Home Life of the Five Years Meeting is arranging for a column of devotional material planned for families with Junior age children, entitled, "The Children's Hour." This particular age was selected for emphasis because of the fact that there is much devotional material for small children, for young people and for adults, but very little for those of Junior age.

This is a venture the success of which will depend upon the interest and co-operation of Quaker families throughout the Five Years Meeting. A different Yearly Meeting is responsible for each Quarter; a different individual is responsible for each month in the Quarter. Western Yearly Meeting leads off and R. Furnas Trueblood of Plainfield, Indiana, writes for the first month.

Since the *Penn Weekly* comes but once a week it is suggested that families might well plan a special family gathering at a convenient time once a week, making use of this devotional material as part of a larger plan. Such a gathering might well include the telling of stories, the playing of games and the singing of hymns. In such a case this devotional period might well make a fitting close.

Constructive criticism regarding this column is most welcome.

CECIL E. HAWORTH, *Chairman*
Dept. of Christian Home Life.

High Point, N. C.

DISASTROUS

A trust betrayed is a grievous thing—
An eagle fallen with broken wing.

ALBERT W. MACY.

QUAKERDOM • AT • LARGE

On returning from a recent trip to Tennessee, Merle Davis called at Berea, Kentucky, upon Hazel Lincoln, formerly an employee of the Mission Board at Richmond. She is pleasantly situated as a member of the administrative staff of Berea College.

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A Geneva letter from Bertram Pickard tells of the League of Nations Pavilion which will be found at the New York World's Fair, and says that Ben Gerig, an American Friend who is a member of the League Secretariat, is having much to do with planning the Leagues' exhibition. We expect to publish the letter in full in a later issue.

* * * *

Flora Huffman, daughter of the late Herbert L. Huffman, who has been a prominent student at Guilford College, is entering the University of Missouri this semester to study journalism, according to announcement made in *The Guilfordian*, on whose staff she has faithfully served throughout her college days at Guilford.

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D. Elton Trueblood, Chaplain at Stanford University, sailed for England, December 21, on a six months leave of absence. He will spend most of that time lecturing at Woodbrooke School and hopes to do considerable visiting among local meetings. He will remain to attend the sessions of London Yearly Meeting in May, having been chosen to deliver the Swarthmore Lecture for 1939.

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Roderick Scott, at one time a member of the Faculty of Earlham College, and his wife, Agnes Kelly Scott, are on their way from Foo Chow, China, to this country on a long deferred visit. Arriving at Los Angeles, January 6, they will visit Agnes Scott's parents, Dr. Robert L. and Cecilia Kelly, in Claremont, California. Later in the winter they are expected to visit in the East. Roderick Scott is Dean of Fukien Christian University of Foo Chow.

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It is entirely fitting that women Friends are becoming increasingly active in the work of the International League for Peace and Freedom. Helen T. Binford of Guilford College has been elected President of the newly formed state organization in North Carolina. Of the new state organization in Indiana, Carrie Lane Charles of Richmond has been elected Secretary and Catherine H. Woodward, President of the Richmond Branch, is a member of the State Board. As many Friends know, Hannah Clothier Hull of Swarthmore is President of the

United States Section of the W. I. L., of whose Executive Board several women Friends in the Philadelphia area are members.

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Even though it is somewhat belated, we are glad to make the announcement in the accustomed column of the marriage of Francis C. Anscombe, head of the History Department of Salem College, Winston-Salem, North Carolina, to Florence Viola Tucker, of the Music Department of that College. The marriage followed what was for Francis Anscombe a busy summer in which he visited various Friends meetings in the Washington, Baltimore and Philadelphia areas and also in Ontario.

* * * *

Two Friends, each of the Jones denomination, contribute articles to *Protestant Digest* for January. "What is a Heretic?" is the title of the article by Rufus M. Jones, taken from his book, "The Church's Debt to Heretics." To Sylvester Jones is credited the contribution, "A Quaker in an Anarchist Meeting," in which he relates an experience he had two years ago in Spain when he made a preliminary survey of relief needs for the American Friends Service Committee.

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James M. Swander, who is now living at Rockford, Ohio, entered the Lima Memorial Hospital at Lima, Ohio, on December 23, to undergo a major operation. During the past year he has had various serious complications and been bedfast a greater part of the time. Until health failed, a year ago, he was active in the ministry. His last pastorate was at West Elkton, Ohio, where he was in the work for thirteen years. Messages or visits from friends will be greatly appreciated by him.

* * * *

Montclair E. Hoffman is enrolled in Columbia University, taking special work in vocational, rural, and Negro education. For many years he has been connected with Happy Grove School in Jamaica but recently has resigned from that connection, which resignation takes effect in July of 1939. However, up until that date he has been given a leave of absence in order that he might take these courses in Columbia. Friends will greatly appreciate the services which Montclair Hoffman has rendered to our educational work in Jamaica during these past years and our very best wishes for years of usefulness go with him as he takes up new lines of activity wherever that may be.

* * * *

We trust that many of our readers have been enjoying the radio series, "Americans All—Immigrants All," which

can be heard every Sunday afternoon over the Columbia Broadcasting System, blue network, at two o'clock E. S. T. It is a dramatic presentation of what different immigrant groups have contributed to our national life. The program for Sunday, December 18, was of distinctive interest in that, as announced, it had to do with the one immigrant group, the Negro, which did not come to this country voluntarily. Very impressively Negro contributions to American life were presented in which Negroes themselves participated. The famous Negro vocalist, Jules Bledsoe, sang effectively. Prominent behind the scenes of this series is a well-known Friend, Rachel Davis DuBois, who supplies the factual material for the broadcasts. She is Director of the Service Bureau for Intercultural Education.

* * * *

After considerable unavoidable delay, Volume II of William Wade Hinshaw's *Encyclopedia of American Quaker Genealogy* is off the press and has been distributed to subscribers by our Friends Book and Supply House. It is a worthy successor to Volume I and continues to display the meticulous care with which this stupendous work is being carried on. This volume has to do with the stem meetings of Salem and Burlington in New Jersey, dating from 1676 and 1678, respectively, and Philadelphia and Falls, in Pennsylvania, from 1682 and 1683. The delay was occasioned by the discovery of records thought to be irretrievably lost and the necessity for embodying the new information in this priceless record. The volume is continued evidence of the debt which American Quakerism owes to William Wade Hinshaw for this mammoth memorial to the Society of Friends in America, without whose indefatigable energy and generous contribution it would never have eventuated.

* * * *

An attractive and informing little volume of which her many American Friends will be interested to learn, is "Young Offenders, Yesterday and Today," by our English Friend, Geraldine S. Cadbury of Birmingham. Written on the background of thirty-one years of experience in the Juvenile Court in her home city, the book presents a comprehensive story of the treatment of juvenile offenders from Anglo Saxon days to the present. It constitutes a unique and valuable contribution to this field of social practice and reform and will be read with profit in many other countries than her own. The author has drawn

upon observation and practice not only in her own country but in America, Australia, New Zealand and Belgium. From the delightful frontispiece, "Pas Meche" by Lepage, on through the book the story is featured by a large number of effective illustrations. One of these is a picture of the interior of the Juvenile Court at Richmond, Virginia, showing our Friend J. Hoge Ricks in action.

* * * * *

In writing of a visit made about a year and a half ago to Springfield Meeting museum in North Carolina, we spoke of a section of a hollowed out gum tree used for a grain bin. It grew on the ancestral Henley farm and we were told that our one-time neighbor on College Avenue, Richmond, Jesse A. Henley, now resident in California, had averred that the tree in life had borne a limb three feet in diameter. Being slightly incredulous, we mildly suggested that Jesse's imagination had taken on California proportions. Comes now Jesse Henley, after all these smouldering months, with a newspaper clipping and picture, telling of a California sycamore, twenty feet in circumference which bore a limb approximately three feet in diameter. Why, then, asks our correspondent, could not a tree thirty feet in circumference, in the rich bottom land of Randolph County, North Carolina, produce a limb that size? Why not, sure enough. Henceforth we shall be slow to question North Carolina veracity—even when the subject is transplanted in Southern California.

NEWS OF OUR MEETINGS

The Ladies' Aid and Missionary Society of the Wabash, Indiana, Friends Church met in joint session December 9 with Mary Jones. Inasmuch as the final chapter of our study book was written by the Methodist missionary, E. Stanley Jones, Mrs. Lester, wife of the Methodist District Superintendent, was invited to speak to us. She very ably discussed the lesson and gave us some highlights on the life and work of this world-known missionary.

* * * * *

Wichita Quarterly Meeting was held at North Wichita, Kansas, Friends Church, December 9 and 10. Thirty-six years ago this coming February, the first Friends Sunday School was held in North Wichita. In view of this, Cora Lamb and John R. Wright, who were members of the Quarterly Meeting committee to establish such work, were asked to present a short history of the church. Alvin George and Gervas Carey, two former pastors, were present and added some very interesting remarks. The regular Quarterly Meeting Christian Endeavor rally was held Sunday afternoon. In outlining a program for the Quarterly Meeting to be held at Argonia next March, the Quarterly Meet-

ing Superintendent assigned four of the Queries for discussion.

* * * * *

Christmas day was of more than usual interest to Friends at West Elkton, Ohio, this year. For several weeks before, by quiet evangelism, the pastor, Arthur W. Hammond, had stressed the privilege of giving one's self to the Christ of the Christmas, and also to His Church, in life service. The response was deeply gratifying, and sixteen persons presented themselves for membership at the impressive reception service on Christmas morning. A deep religious awakening has been experienced throughout the meeting.

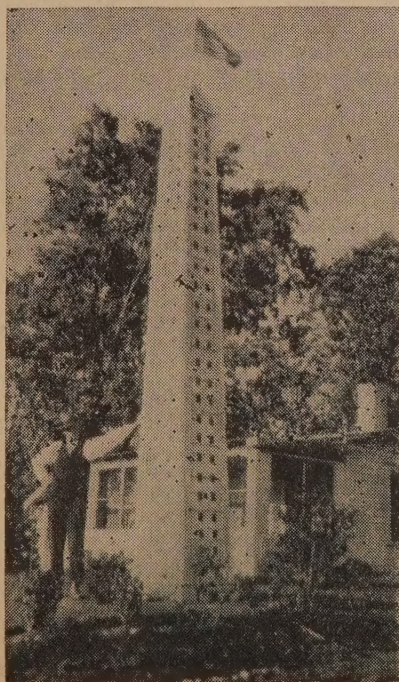
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On Christmas night the Sunday School of the Farmington, New York, Meeting presented a religious drama, "The Christmas Flower." In connection with this drama white gifts were presented from all the classes of the school.

SKYSCRAPER BIRD HOUSE BUILT BY FRIEND

E. F. Worrall, a Minnesota Friend and an occasional contributor to our columns, made Ripley's "Believe It or Not" page with a unique bird house built by him at his home at Excelsior, near Minneapolis. He says he had a three-in-one purpose in erecting this thirty-three story bird house. First, he wished to offer generous hospitality to his little feathered friends. Second, he desired patriotically to simulate the Washington Monument at the National Capital; and third, akin thereto, he constituted the house as a flag pole.

From ground to eaves, the house is



sixteen feet high. Only the eight or nine upper stories constitute actual apartments, for birds, like humans, wish to live high and safe above the noise and confusion. Each apartment has four rooms. Top story under the eaves is reserved for wrens which seem to appreciate this exclusive reservation. In season there are usually a dozen families of martins, with English sparrows taking the remaining quarters. Most of the apartments are usually occupied.

NEW ADVISORY BOARD FOR SEATTLE CENTER

The cleavage between certain tremendous non-Christian forces which are at work today and the unobtrusive but penetrating influence of the Society of Friends is probably causing many Friends to experience a new sense of kinship with one another and to realize the importance of having vital Quaker groups throughout the world in strategic places.

At the Friends Center at the University of Washington, Seattle, we not only wish to find our own proper relationship to other Quaker undertakings but we also desire other Friends whose concerns are the same as ours to be in touch with our work. Our local Board of Directors has recently formed an Advisory Board which will serve as a link between these Friends and ourselves. Its members, who live in many different places, are: Clement M. Biddle, William C. Biddle, Howard H. Brinton, Jennie C. Callister, Homer J. Coppock, Robert H. Dann, J. Passmore Elkinton, Harvie Hoylind, Rufus M. Jones, Hadassah M. Leeds, William O. Mendenhall, Anna Jane Michener, Augustus T. Murray, Bertram Pickard, Clarence E. Pickett, Alexander C. Purdy, Leslie D. Shaffer, Caroline C. Shipley, J. Barnard Walton, Walter C. Woodward.

These Friends will know more about our work than it is possible for us to announce to Friends generally, and those of you who are interested to be more closely in touch with the Seattle Center can communicate or perhaps talk personally with one of these Friends. Do you know some young Friend, interested in using spare time to help build up a university Meeting, who might spend a year or two studying at the University of Washington? Or do you know some potential Friends in the Northwest? The above named Friends know of such questions as these which we are asking. Speak to one of them, if you are interested, or write to: Friends Center, 3959 Fifteenth Avenue, Seattle, Washington.

BEATRICE SHIPLEY.

"We never really believe a thing until we are ready to act upon the belief."

INDIANS JOIN WHITES IN FOND FAREWELL

On Tuesday evening, December 13, in the Community House at Collins, New York, a farewell party was given for Everett and Marie Chapman who were leaving Collins, December 27, for Selma, Ohio, to take up their new duties on January 1.

About thirty Indians from the Cattaraugus Reservation, with many friends from Gowanda and the surrounding country, were present with the Collins Friends.

A delicious tureen dinner was served at six-thirty in the evening. At the beautifully decorated tables, under the soft glow of candles, appropriate toasts were given and Christmas carols were sung by the group.

Later all adjourned to the auditorium where an informal program was presented. The Indians sang in the Seneca tongue which was most impressive, after which many of them spoke of the good work which Everett and Marie Chapman have done in promoting deeper friendly relations between the Indians and the whites, teaching us to understand each other better and thus bringing about a real Christian brotherhood. Everett Chapman favored the group with two vocal solos which were greatly enjoyed. Just before the final carol, "Silent Night," the Chapmans were presented with flowers and a beautiful gift.

Everett Chapman has been minister of Collins Meeting nearly four years where he and Marie Chapman have found a warm place in our hearts. While we deeply regret their leaving, they will go to their new home spurred on by the good wishes and prayers of the many friends they are leaving in western New York.

As one of our Indian friends so beautifully voiced it, "We will turn our faces toward the west—watching for the smoke from their tepee, knowing that success and happiness await them there."

MISSIONARY SOCIETIES WILL PLEASE NOTE

During the past two or three years, Floyd W. Schmoe, of the University of Washington, has given in many universities, colleges, high schools, churches, and clubs, a motion picture lecture entitled, "I Live Under the Sea." Much of the film is in full color and consists of pictures which he himself has taken of deep sea life in and around Puget Sound. For nine years he was also Park Naturalist with the National Park Service at Mt. Ranier and is now director of the Marine Museum in Seattle in addition to his teaching in the University.

Floyd Schmoe is deeply interested in the Society of Friends, to which he wishes to make a direct contribution. He is a brother-in-law of Iva Pickering, who for many years was in Cuba, and also a

brother-in-law of Rachel Chance, formerly a representative of California Friends in Alaska. Now he seeks a means of contributing to the support of our Mission Board. Each winter he takes a period off from his teaching in the University for a lecture tour over the country. Last year the Missionary Society of Indianapolis sponsored his lecture and cleared considerable funds therefrom.

Floyd advises us that again this year he will be on such a lecture tour and will have some time in February and March when he would be glad to give his lecture under the auspices of missionary societies in our larger centers on a basis of sharing the admission fees with him. Any society in Indiana, Ohio, or North Carolina interested in this very instructive and entertaining lecture as well as in making money for its own society may get in touch with Floyd Schmoe by writing him in care of the Mission Board at Richmond, Indiana.

FROM CARMEL QUARTERLY MEETING

Christmas was observed at the Carmel, Indiana, Friends Church, Sunday, December 18, with an attendance of 222 at the Sunday School hour. Following the class study period the children of the Primary Department gave a splendid program. Later Santa Claus was a visitor with treats for young and old.

Forty-five young Friends attended Quaker Club Sunday evening. Donald B. Spitler, pastor, led a discussion on the subject of Peace. Professor Hartzler of the Carmel High School faculty, who is a member of the Mennonite Church, was the speaker of the evening. The Quaker Club is growing in interest and attendance. Eleven new members were welcomed recently and applications for membership were received from four more young people on Sunday.

Willard O. Trueblood conducted a series of evangelistic meetings at the Gray Friends Church, December 6 to 11. His messages were timely and challenging and much appreciated. He gave the principal message at the Carmel Quarterly Meeting, held December 10 at the Noblesville Friends Church.

A men's banquet with an attendance of sixty men and young men of the meeting was held at the Carmel Friends Church December 15. An enjoyable social evening was spent in friendly association. Merle Carver of the State Y. M. C. A. was the principal speaker.

THE SUCCESSFUL CHURCH

There is a story told in England of two country deacons who met one day in a market-town and fell to comparing notes about their congregation. "Did you," asked one, "have any additions to your membership last year?" "No," answered

the other, "but we had some blessed subtractions."

Our statistics give us away: we despise the "little flock." It may indeed be that the hard going that the churches are experiencing in these times—for there is a serious declension in the rate of the churches' growth in recorded membership—is a sign that God is purposing that it shall again become a "little flock," so that it may make a new beginning. A successful church is well enough, if it be successful in the right way and for the right reasons; but it is well to remember that a failing church in the eyes of men may be a successful church in the eyes of God.—From "The Contemporary Christ" by RICHARD ROBERTS.

RICHMOND FIRST FRIENDS GETS GENEROUS GIFT

A Church Family White Gift Christmas Party was a prominent feature of the Christmas season at First Friends Meeting in Richmond, Indiana. Santa was present and many responded to his pleasant request for a contribution to the entertainment. All the children present brought forward the church's white gifts in the train of the wise men and loaded the platform.

At this time the trustees made the happy announcement of a generous gift, made in consideration of the conditional appropriation of Indiana Yearly Meeting toward the redecoration of the meeting room. Yearly Meeting appropriation and gift together will make possible the undertaking. The donors are Laura M. Quigg and Eugene K. Quigg.

The United Budget of the Five Years Meeting was made beneficiary of a special offering on Christmas morning.

MUCH FRIED CHICKEN AND MUCH FELLOWSHIP

Lynnville, Iowa, Friends have enjoyed several outstanding events recently. First, was the visit from E. Raymond Wilson, of the American Friends Service Committee, with his stirring message. This meeting was for the entire Lynn Grove Quarter as well as our immediate community.

On the night of November 15 the choir from the Marshalltown Friends Church, under the able direction of Cecil E. Ware, drove down to give us a splendid sacred concert. As this was the time for our regular church night supper we also partook of much fried chicken and much fellowship together. This fine group of about thirty singers was accompanied by their pastor, Carl D. Byrd, and a number of others from the Marshalltown meeting.

On the afternoon and evening of November 20, we had a visit from Merle L. Davis of the Central Office in Richmond. He was the main speaker at our Missionary Conference held in behalf of the entire Quarter. At the six-thirty

young people's service he showed moving pictures and spoke of Friends work in Mexico. At the seven-thirty meeting we saw the pictures of Palestine. Our pastor, Ermin Perisho, accompanied Merle Davis during the following week on his speaking trip through southern Iowa.

DANIEL R. PERKINS

Daniel Reese Perkins, Pasadena, formerly of Bison, South Dakota, passed away September 25, after an illness of several months. He became a Friend in 1909 when he married Esther Lewis, daughter of Enoch and Rebecca Lewis, in Pasadena.

While little known among Friends in general, Daniel Perkins, to many people in non-Friends communities of the Middle West, truly represented the Quaker way of life. He was reared in Iowa, was a graduate of Iowa State Normal School, of Iowa State University in both Arts and Law, and in his early days spent three years in the Philippines directing the establishment of the educational system in the province of Mindanao, and as head of the Physics Department of the Insular Normal School in Manila.

Later when he went to the young State of South Dakota, he became the first judge of Perkins County. During his residence in Bison, the county seat, Judge Perkins managed his ranch near that town, an abstract company, and the *Bison Courier* of which he was editor and owner, in addition to his law practice. He served in each house of the State Legislature for two terms and more recently was State Industrial Commissioner with offices at Pierre.

Although he was a frequent visitor in Pasadena, he did not move to California until last year when he was admitted to the California Bar. He is survived by four daughters, Helen, Margaret, Virginia, and Dorothy, who, since the death of their mother in 1926 have made their home with an aunt, Alice Lewis Pearson, in Pasadena.

No man in western South Dakota was better known than Judge Perkins. From the earliest days of settlement he had taken an active part in the development of the country. His interest in its people and their problems never flagged; to hundreds he was a devoted friend and counsellor. As a homesteader, lawyer, editor, churchman and official, he gave freely of his talents. He was a lifelong student of national and world affairs and active in all progressive movements. He was in demand for addresses on a wide variety of subjects and occasions. As judge he united many young couples in marriage during the early days. When death came to a pioneer home he was often called upon to conduct the funeral. He was of a deeply religious nature and exerted a large influence for good in his community and state. The multitude who

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Applications must reach the school by Third Month 1st in order that arrangements may be made for the three examinations of the Educational Records Bureau which are required of all applicants. Application blanks and full information may be obtained at the School office early in the new year.

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pennsylvania

knew him and enjoyed his friendship are made sad by his passing. We are consoled, however, by the certainty that he lived chivalrously and happily to the end of his truly successful career, only a little short of the allotted three score and ten years, and that he lived more in a year than most of us can manage.

For some years he has been a member of the First Friends Church in Pasadena where a memorial service was held for him on September 27. The cremated remains are to be sent to Bison for burial in the family lot there.

THE QUAKER KNIGHT OF BISON TOWN

At Bison town a Quaker lives—
Quiet, serene, a man apart—
Bearing the fruit the spirit gives
For comfort to the righteous heart.

Pacific but no less alert,
Making no compromise with wrong,
A bladeless knight with courage
girt,
And conscience-armoured treble
strong.

Unawed by clamorous multitude,
Unmoved by ruling faction's
frown,
Stands Daniel Perkins, tried and
good—
The Quaker knight of Bison town.

DOANE ROBINSON.

(This was written about ten years ago by Doane Robinson who was then State Historian of South Dakota. He is a well known writer, especially of histories of that part of the country.)

BIRTHS

NEWLIN—At Guilford College, North Carolina, December 8, 1938, to Algie Innman and Eva Miles Newlin, a son, James Clarkson.

RUSH—At Waterville, Maine, December 3, 1938, to Nixon Orwin and Dorothy Painter Rush, a daughter, Barbara Lucille.

TRUEBLOOD—At Stanford University, California, December 4, 1938, to D. Elton and Pauline C. Trueblood, a son, Samuel J. Trueblood, II.

MARRIAGES

ANSCOMBE-TUCKER—At Shamokin, Pennsylvania, on September 3, 1938, Florence Viola Tucker to Dr. Francis Charles Anscombe, both of Salem College Faculty, Winston Salem, North Carolina.

HAMMOND-HESS—At the close of the morning worship service of West Elkton, Ohio, Meeting, December 18, 1938, Glenna Hess of Miamisburg, Ohio, to Walter Hammond, son of Arthur and Lillian Hammond. Father of the groom, minister. At home in Dayton, Ohio.

TUCKER-FOLEY—At the home of President and Mrs. O. W. Carrell, Central City, Nebraska, December 24, 1938, Lois A. Foley to Marion Kenneth Tucker. At home in Central City.

DEATHS

COLCORD—At the home of her son in Newberg, Oregon, November 20, 1938, Sarah Cox Colcord, aged seventy-four years. She was born in Carthage, Indiana, in 1864, daughter of Cyrus and Mary Cox, and went to Oregon in her early twenties to live with her sister, where a few years later she was married to John C. Colcord, who preceded her in death in 1929. To this union were born two daughters and a son, all of whom survive. A life long and faithful member of the Friends church, her kind and self sacrificing manner made her a beloved character in the church and community. Services were conducted by Carl F. Miller.

DUNCAN—At Madison, Wisconsin, November 14, 1938, Allen G. Duncan, a member of the Madison Meeting. Born in 1860 in Huntington County, Indiana, he early became active in Friends work. The first monthly meeting and supper of the current academic year was held at his home on October 10, where he had long been confined because of illness, and all were grateful for the opportunity thus afforded. Long years of Christian work have left an indelible impression of his strong, honest and kindly personality upon his many friends, and his guidance will be greatly missed by this new meeting. Surviving are his widow and two daughters.

ESTES—At the home of his daughter in East Providence, Rhode Island, November 5, 1938, Charles Estes, aged 89

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years. A birthright member of Swansea Monthly Meeting he was active in Friends work for over forty years, serving both ably and willingly in many capacities. Surviving are his widow, Frances A. Estes, one son and a daughter.

JACKSON—At his home in Newberg, Oregon, October 4, 1937, Charles W. Jackson, aged eighty-seven years. Born near Wabash, Indiana, the son of Enoch and Nancy Jackson, he received a business education and successfully taught school for several years. In 1881 he was married to Lida A. Canaday and took up residence in Nebraska, later moving to Oklahoma where he became an active and loyal member of the Society of Friends and a devoted temperance worker. Surviving are his widow and one daughter, who resides in Newberg, Oregon. Services conducted by his pastor, Carl F. Miller.

SEELY—At Newberg, Oregon, November 22, 1938, Olive Stratton Seely, aged fifty-seven years, who for some years had been an invalid. In 1891 she moved with her parents, William and Mary E. Stratton, from West Branch, Iowa, to Newberg where she has since resided. Having graduated from Pacific College in 1901, she taught school for a few succeeding years. In 1909 she was united in marriage to Archie C. Seely. A birthright Friend, she was a member of the Newberg Meeting. Surviving are her husband and one daughter.

SMITH—Suddenly, at Bedford, Pennsylvania, November 3, 1938, Annie Way Smith, aged seventy-one years. She was a valued member of Fishertown Monthly Meeting and Baltimore Yearly Meeting.

STONE—At his home in Carthage, Indiana, on November 6, 1938, Jesse Stone, aged 86. During his long residence in Carthage he had taken a promi-

nent part in its business and civic affairs. He had served as township trustee and as county auditor. He was a member of the Carthage Friends Meeting and was interested and active in its welfare until the last. He is survived by his wife, Elizabeth Stone, and a daughter, Rema Allen, of Richmond, Indiana.

WELCH—At Harveysburg, Ohio, October 21, 1938, William W. Welch, aged eighty-four years, the son of Samuel G. and Mary Ann Nedry Welch. For over sixty years he was one of the leading business men of the community. A birthright Friend, he was most loyal and faithful to his meeting, giving freely of himself and his means. In 1885 he was married to Obætta Mendenhall, to which union two sons were born, who with the widow survive. Funeral services were conducted in the Friends Church by Judge Hugh J. Wright of Wilmington, Ohio.

OF INTEREST TO SOMEONE

Secretary-Companion-Chauffeur available for Florida or elsewhere. Wide experience, best references. Has own car or can drive others. Mary Ida Winder, 1745 F St., N. W., Washington, D. C.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 615 South Maple Avenue, Oak Park, Illinois. Phone, Euclid 565. Chicago Monthly Meeting, 1830 West 103rd St. Rock Island Suburban line to Beverly Hills, 103rd St. Station: Halsted-Vincennes or other surface lines to 103rd, transfer to car or bus. Milton H. Hadley, minister. 1640 West 101st Place, Phone Cedarcrest 2715. Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Lewis V. Benson, 745 Sherman Avenue, Evanston, Illinois. 57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Jeannette F. Stetson, Secretary, 615 Maple Ave., Oak Park, Illinois. Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45; and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 216 Donahue Street.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Church School, 9:45 a. m. Visiting Friends call Glen and Mildred Rinard, Ministers. Address, 4485 Decatur St., Telephone Gallup 8577 R.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

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LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a. m., worship 11 a. m., C. E. 6:30 p. m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

MIAMI, FLORIDA

Friends Meeting at 11 a. m. on First Days. 15th floor of Dade County Security Building, 1st Ave. N. E. near 1st Street. Friends from every section and others interested cordially invited. Mrs. Ellen Dawson, 312 E. 6th St., Hialeah, Florida, Clerk.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 11:45 a. m. Meeting for Worship at 10:30 a. m. Pastor, H. Millard Jones, 3109 Elliott Avenue.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for worship 11 a. m. Clerk, Ministry and Oversight, Herbert R. York, Educational Dept. Y. M. C. A.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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